

M1573
Tuesday April 22, 1969
New York City
Group I

Mr. Nyland: Did you ask anyone about the Norelco?

Helper: No, I was planning on that. I'll switch it again after three days.

Mr. Nyland: Does anyone know where the Norelco might be—one of the recorders, you know, the large one. It was either here or it was in my room, and it has disappeared. And nobody knows anything about it? I thought it might have been borrowed or so. The window was open and the door was not locked, so I am afraid that someone came in and stole it. So, it means that you have to make sure that everything is locked including the windows, that nothing is left open in any way. So you have to be careful about it.

So tonight and tomorrow, and then next week again Tuesday and Wednesday—that will give us four meetings before the trip. Since we have stopped Groups II and for that reason we have the Wednesday, which I call Group II and III together... [loud coughing. Aside: Huh? Get some water.] ...I was figuring that perhaps these four meetings we could devote, almost like a series if you like, to answer questions or to bring up certain subjects you would like to talk about or to think about—particularly those who will stay here and will not go on the trip.

As far as the trip is concerned, we will leave on May the 3rd and probably will be back sometime in the beginning of June, most likely about five weeks or so. There will be a meeting every Tuesday, but not a meeting with a moderator. It will be simply listening to a tape. I have decided that that was probably the best way of maintaining interest, and at the same time give you a chance to listen to something that you haven't heard. Because I would suggest to use the tapes of the last four times I was in Boston for Tuesday, and perhaps an additional Wednesday tape, so that would be four or five of those meetings that you can listen to. The idea of the times I went to Boston, was really also to put it on a basis of gradually, in this Group II, to introduce

concepts of Work both in relation to ordinary life and in relation to one's inner life. And I thought it might be useful, for several of you who would like to come, during that time simply to listen to it.

My suggestion is that it is just a matter of listening, and that there is no discussion. I have a feeling that many times discussions don't help very much, and that I think that many of the questions are far better answered by yourselves with a little pondering ... and an attempt that should be made on your part really to try to find out an answer as much as you can by thinking about it and try to remember certain things that you do know, and that many times these questions that do come up, partly out of curiosity partly as a result of superficiality, could really be answered—and with much more success—for yourself. Because it means that you will do something—looking at them ... and not just ask the question and get an answer, but when you make an attempt to try to find out what is this question of yours and look at the different reasons why you ask it and whatever may be the motivations, even, that you want an answer, that you start to consider is it really necessary for my Work to have an answer. And I am quite certain that many times you don't need an answer at all, it's only a question, many times, postpones something that you must do and you don't want to do it, but in order to be a little bit more conscientious for yourself you start asking a question, and when you ask a question in that way you really are not interested enough in the answer ... because it will not stimulate you to further Work, it might satisfy your curiosity.

I think, now, if you ask a question—and, of course I'll be very glad to answer if I can—it has to come from your Work. It has to come from an attempt you have made in accordance with whatever you now understand about the necessity, or even the desirability, of considering Objectivity in your life. And when I say 'in your life,' it means that the description of that what is facing you must be put in the ... in perspective of the conditions of ordinary life where you find yourself; and it also has to include what *you* are in a so-called 'unconscious' state, and that the reason for the question is that the unconscious state is really not sufficiently desirable, or that there is something in you that you feel you would like to have clarified in order to have a better insight of what takes place in you and that, of course, the aim could be that it might be helpful in your daily life.

So when you consider this, you have to go really in consultation with yourself. It has to do many times with character traits, a knowledge about yourself: How you are; where you live,

what kind of level you allow yourself to be on; the way you have spent your energies; in what way you consider your life; and what is sometimes a daily aim, and sometimes what is really a professional aim. So that what takes place in a person who starts to think and where it may lead to a question, will have to consider the three ... three different aspects of himself.

The three aspects are of course in the first place—which is most important for him—is his inner life. Because we are past the point where we are interested in outer life only. There has to be at the present time something that is really of concern. That you feel that your life is not complete as you live it: In contact with the outer world when there is not, at the *same* time, something taking place in your essence. So that the relation what we call simply ‘private,’ that what concerns you as a personality, that what you know of yourself—or more or less know—that that what is an aim in order to establish within yourself a balance; some piece of your heart so that you can live with that and hoping that that what you then consider to be your own, will always be there in the same way and that you are not floundering too much; or that there is within you a certain anchorage which is based on the knowledge, and sometimes on the feeling, of what you are essentially. Without expressing it in any particular terms as a relation towards God because that becomes many times much too vague ... and it is not question of prayer, it’s a question of where you are at times when you actually can come to your real Self.

The second, of course, is the immediate relationships with the people you care for. And that plays a tremendously large part in a person’s life. Because from that kind of surrounding he receives influences which will help him to continue to live; so that at times when he may feel a little lonesome that there are friends or those who are very close to him who then, at such a time can help him and stimulate ... and perhaps with understanding can actually consider his case; or the case for oneself, or the wish to give to others for the sake of wishing to give, sometimes for the sake of wishing to help.

And the third one, of course, is one’s ordinary economic life, spending of the time in order to earn money. A great deal of time compared to the ordinary times that you might call your own ‘free’ time. Not at all the division of the three times 8 is 24—or 8 hours you spend in physical sleep, 8 hours in ordinary work, and 8 hours for yourself. Because it doesn’t happen that way, most likely economic life takes up much more than 8 hours the way we have to live now a days. But in any event it is important because you depend on it ... and also in that sense you have certain relationships, particularly when it is not so easy and you have to deal with them;

that then perhaps you will feel that if you could introduce something of your inner life without actually showing it, that in being that way with people who you do not know so well and who are not particularly friends but with whom you have to associate for economic reasons, that then you will find a balance within yourself; although you need not give yourself away, that at least part of your energy is spent for keeping a balance in the presence of others, particularly those you might not like very much.

So that these particular three points of a Man become a triangle for him, and when you start to think about your questions, look at it from the three different standpoints. Because that kind of a triangle is sometimes very strange for different people, sometimes obtuse ... not at all equilateral, not at all in balance. And that if one wants to make a comparison with oneself as a three-centered being, that what is really your private life perhaps is your emotional state; that what you have to do as a profession in ordinary life may be represented by your physical body; and that what may be the personal relationships, particularly when you want to formulate it, it could be the third form—of your mind, although it is still questionable, and sometimes with different people the feeling is what the mind does, and the mind is what the feeling does. And without carrying this particular analogy too far, I think a person becomes complete in ordinary life ... also in private life and in his personal relationships, more and more reliable when he in himself becomes much more harmonious with whatever he has, even in an unconscious way.

So that the purpose when one asks a question and it is from three different standpoints that you look at it, is the answer in relation to your private life only or is it in order to be in ordinary life a better kind of a Man, or will it actually be of profit of those who are close to you and with whom you have to share your life as it is. The totality of all this will bring a Man to a conclusion. Because he has to face every once in a while the issues of what his life represents for him, and what he expects from it, and where he wants to go; and as he is growing up that he has to become clearer and clearer about such aims, and every once in a while not wanting to face the difficulties that are in the way, many times you behave like an ostrich and you don't want to see things.

The first trait of character of a Man is that he dares to look everything 'in its face,' as it were—that he dares to face conditions as they are—and that from the standpoint of Work on oneself one has to learn to accept oneself in the way one is with all the thoughts and the feelings. And that many times in thinking and feeling about such ... such a future or that what you expect

as plans to be realized by yourself in your life—and the way you consider yourself as you want to grow up older, more mature—in what direction then you could expect that something can take place with you so that, after some time you will be able to be in peace within yourself.

It's not that I want to talk, because there are many tapes. So let's now ... let's now see what kind of questions you have.

Yea.

George Simich: Mr. Nyland, why is it so difficult to start from the beginning. Why is it so difficulty to try it again and again. Why is it so difficulty to recognize my ignorance, to admit my ignorance. It's really hard to remember that—what I want to do—but I am not able to do it. There is lack of endurance, patience, honesty, sincerity in Working on myself. At the same time, in trying to know ... in trying to reason then I begin again, I experienced as something happened to my thoughts, as if I need to be a little different. Will you be so kind to talk about this beginning, again and again and again?

Mr. Nyland: There are two ways of course by which one takes these kind of questions. If it's an intellectual one, it's quite easy to explain why a person has to start over and over again. Because he is living on Earth; he is living in an unconscious state; he is trying with Work to introduce something that really doesn't belong to the Earth at all. And for that reason he is incapable; since most of his life—whatever it is that his age is when he comes in contact with these ideas—is already so crystalized and has already been conditioned in such a way that one says “Why, even, should I bother with trying to finish or to do something with my inner life.” And I say intellectually it is explainable—we are incapable of doing it, and we are unconscious—and the difficulty of Waking Up is that we don't even know what we expect from a state of being Awake.

That is intellect, and the reasons why ... and why we happen to be on the Earth, and why Earth is in such a condition, and why it happens to be that this happens to take place on Earth and that we are subject to it—all that one can intellectualize and have all kind of theoretical answers. But there is also the emotional one: It's the realization of oneself being what one is, that one knows one is inadequate even to meet conditions on Earth ... and that the intellect doesn't play any particular part in that; because what one feels is that one ought to be able to be free and one is bound ... and without having any idea why one is bound one still has a notion that one ought to be free. In order to understand that emotionally, it is a question of the realization

what is life, really, in a Man when he keeps on breathing and protects his life as it is on Earth; that his particular ambition should be that this life when it is in this form is really not the right kind of a thing for life to be in, and that for life as one feels it, that there ought to be a possibility of being completely free and not to be bound at all.

And whatever attempts one makes ... and particularly when one tries to make them in ordinary life and runs up against a wall; or one is for oneself honest and conscientious, and in trying to live in accordance with this one is surrounded by people who do not understand it, don't stimulate one at all and even go to the extent of being critical about one's behavior even if one tries to live in accordance with one's own Conscience ... and I think this all produces a tremendous feeling of lonesomeness within a Man. And wherever he looks and whatever he expects from friends and people who could understand and he finds out that they really don't understand him at all; and that he then is forced to have for his own ... and in his own life only that kind of an ambition without ever being understood by others, that then he naturally feels every once in a while, it is quite hopeless.

I think it's this hopelessness that makes one so sad in not wanting to accept the fact that that is so, and why it is that a person happens to be on Earth and is not able to live as if he were in the rest of the universe. That is, Why is it that Man, being in this kind of a form of a physical body, is bound to live out this particular problem that has been facing him ever since he was born.

I think this inner state of oneself, this consideration of that what is around one, is of no use; and it is only at times when it's allowed to look at the Sun ... and even then the Sun blinds one, and if one goes a little bit further towards the Earth—away from the Sun and comes closer and closer—it becomes worse and worse. And the consideration for oneself in reaching finally the Earth, it is then that one starts to realize within oneself that whatever is in a Man as a mind or as a feeling, is not at all adequate to deal with the problems of his body.

The reason why it is so difficult, and why one has to start over again, is that the unconscious state has created a momentum for a Man in his life, and that without his knowledge this momentum has taken place simply because he started to live on Earth and is now bound by that particular kind of a current. But sometimes civilization and culture, whatever it is that's caught ... that catches one and by which Man must be caught, will make him at times want to leave society as a whole and simply find out if, when he is by himself, perhaps he can then solve

the problem a little easier.

I think it is constantly the surrounding that makes one have to start over again. Because one is bound by the surrounding as it is, and about which nothing ever has been said or taught of how to deal with the surrounding. One has simply lived—and one can say it, then—in a ‘mechanical’ way, as if that what is the reactive nature of a person was the only answer to any kind of an activity of himself. I think the realization emotionally is that one is so tremendously small that one cannot counteract all the different influences from the outside world. And because of that, if one settles with one little thing and one little part of the outside world, the next moment another part comes up again and *that* requires, again, a certain answer. And so it goes on day after day.

It would be marvelous if during the physical sleep one could recuperate in such a way that each morning one starts and has forgotten completely what has happened the previous day. If one each morning could face the day like a child faces life ... and if each morning all the thoughts and the feelings, all the different ways by which one has lived before as if that past actually was past and it has no further influence, it would be marvelous if one could lose one’s memory. Then I think that the person, when he starts over and over again each day and forgets about what has been, that he then can face his life as it comes and then could become quite open to any kind of an influence which then will affect him. The reason why we don’t is that we carry constantly everything of ourselves from the previous day over into the next day and we are not ... we are not able to free ourselves from our thoughts or the feelings. And that, of course, we call our ‘condition.’ If there were no condition, if I could every morning wake up and face a new world and expect from that world to give me what I really wish without having any associations with anything that has happened before, I would be at times in the morning, free.

And very soon after that I would be bound again ... you know, the emphases are many times placed on the point where one starts to wake up physically; and where there is at the end of one’s sleep ... and assuming that the sleep has been sufficiently strengthening and that during one’s sleeping period the centers have disconnected and actually are rested, that at the moment of transition between physical sleep and our ordinary waking up there is a point in which the two worlds as it were ‘meet,’ and it is at that point that the realization of oneself can be the strongest. If one could continue with such moments, one’s life would be entirely different and you would not feel that you would have to start over again. Because you start over when you base it on the

past, you simply live when you don't have a memory.

George Simich: It's a case of failure. I realize it is a failure because I know that I have to start again. So I 'm going to verify this again. Because...

Mr. Nyland: You fail because you think of the past. If you didn't know any more about whatever has happened, you would face it entirely differently. Imagine that you were not conditioned: You would not know, all you would is to get the impressions of the world as it is presented to you.

George Simich: But the way I can assume, is that once I can accomplish everything...

Mr. Nyland: That of course...

George Simich: ...and that would mean I have to start many times again.

Mr. Nyland: But you know well enough that that theoretically, of course, can be explained because one knows one is bound, and of course you have to start over and over again because that what you want to introduce doesn't belong to this Earth.

That's why I say, when at the moment when you wake up out of a physical sleep, you're not of this Earth. For that one moment you are something entirely different. You are like a child being born. It is not as yet of this world. It still is life ... and it was protected life during the period of gestation, when it is born it starts to breathe here in this atmosphere, *that* is what binds it.

George Simich: Thank you, Mr. Nyland.

Mr. Nyland: Yeah.

George Peters: Uh, recently, uh ... well, the last couple of weeks ago I decided to do something in respect to, uh, keeping myself busy and making money because I wanted to do it ... I wanted to see if I could do it. And it went all right for a week and then I got to the point, uh, on Saturday evening the following week where I was still going at this tremendous pace and then I asked "Why am I doing this," and my motive was just gone. And the following day at the Barn I was faced with, uh, a personality friction in my mind. My mind was frantic about a little thing I had with somebody and I didn't like the way I was treated. I know from the past that that's a thing that my mind does, and I tried to face it ... and I sat down for some time, and I got up and I walked back into the situation and I was going to work with it. And it was all right for a little while. and then ... then, like, it got really bad and it went all the way down. The whole week was ... you know, I couldn't ... I can see it was now that I was really, uh, I couldn't face myself. I

didn't want to accept the fact that ... that I couldn't maintain trying for freedom from that level.

Mr. Nyland: But so far, George, you only have talked about ordinary life. You've talked about the difficulties that one faces every once in a while; going up and down; having an idea, following it in an ambition and you do not ... uh, and not be able after some time to continue with it—you go up and down with it—where is Work! See, we're talking about ordinary life. Of course it's the greatest part of our living, but when we talk about inner life there is something else, even if it's only one percent. When I talk of ordinary life and I try to shift it from one place to another, I change my attitude, I change my activity, I change the surrounding, I change my thoughts if I can, I change my feeling, I change the company. All that is ordinary life, belonging to Earth; so of course if I want to *stay* in that, I have to take whatever is given to me and I remain, quite definitely, mechanical.

If in what I do I remember that I am two-fold—that I have dealings with ordinary life; and that there is also something I call spiritual possibility of development of myself, this is inner life—if I now want to understand the conditions of ordinary life as I have to live them and if I believe that there is a possibility of a development of something else which gradually can take over and give me an insight in ordinary life, then at certain times I will wish to Work. And if I don't do that, one keeps on talking about ordinary experiences which may be very nice and lovely, but they won't buy you anything whatsoever.

We are talking about attempts of Work *in* ordinary life; and a question has to relate to that, and it has to relate of the attempts *you* made during that little period. In the first place, of accepting yourself as you were without criticism. That, you remember, is a requisite. It is a definite desire on my part to know what I am. I want to know that I exist in certain conditions as I am influenced by the outside world. I want to know what it is that I am and I want to be able to help myself to get out of it, but for that I have to have first an Impartial viewpoint of knowing exactly "*This* is me." This is the first introduction of Work, of during the time of whatever it is that you are trying, to 'come' I say to your real Self and to accept yourself as you are; and not to keep on thinking and feeling about it as if you would like it to be different. The acceptance of oneself simply means that I am what I am and there is no further question, and no liking or disliking, and no wishing for changing it.

That is the beginning of Work, and that belongs, now, to what we talk about. We don't talk about ordinary life anymore, than only in relation to the attempts one makes in trying to be

Aware. When that doesn't enter, there is no use talking. When it does enter, it means a great deal; because then you see what the particular obstacles were, and why you *cannot* accept yourself the way you are. But the attempts have to be made time and time and time again, and if one doesn't do it then I say you're just talking ordinary life.

That's why I asked "Where is Work." At what time did you actually see yourself and accept yourself. What is, if you wish, a 'description' of your physical manifestation as a result of the thought or whatever activity you were engaged in. Did you ever stop what you were doing in order to come to yourself? ... and to be Aware of yourself at that moment without any further thought and without, even, any wish to take away what you were experiencing and you didn't like. The acceptance of the way I am is the basis from where I can start. Because I will never know in what direction I could go, unless I know where I come from and what I have to work with. And for that I must know quite definitely "This is what I am," and that has to be reliable. So for that reason we introduce the collecting of certain data or facts or certain states which ... I say these are for me 'truthful'—'absolute' if I dare to use that word—and with that I now go on ... and I stop my ordinary activity for a moment, I come to my self—my real Self—and then from then on I go on again. I will be caught—I know—but I've made an attempt to be at least Aware for one moment.

You understand what I mean. We are talking about Work. We are not talking about all kinds of philosophies. We are talking about certain ideas that have to be put to practice; and if I don't know how to put it into practice then I have to learn what to do; and if that means that I have to accept myself at certain times, I have to make an attempt to accept myself. So whatever it is that you want to do, you can never forget ... if you're interested in Work on yourself, you can never forget the necessity of making attempts from time to time.

Mr. Nyland: Yah?

Linda Newman: Um, especially lately many times, I ... I very strongly wanted to see where I really am in the moment, and there seems to be more of a wish than I ever realized and it seems to be more energy and more of an acceptance. But ... and there is sometimes very, very, very, vague flashes of something that is ... could be higher than myself. But it continues pretty much the same way. And what it is, is that there seems to be in my mind some kind of a ... a confusion about what it is that I'm really Observing. It's because, my Work has changed from before. And at first it seemed very right—and then, as I said before, I was Observing a manifestation of my

hand, let's say, and trying to, um, become Impartial to it—and then it seemed that after a while there was more of a totality of my, um, physical body that I was trying to Observe and become ... become Aware of ... and then the becoming Impartial to a hand moving I was attempting to become Impartial to a body moving a hand, but now when I Work there's some kind of a confusion about what I should be doing and I ... and it keeps it pretty much in my mind and it throws out ... it throws out the Work attempt.

Mr. Nyland: As you are there now, standing, could you make that same kind of an attempt—that something in you is Aware of you standing?

Linda: Yes.

Mr. Nyland: You see what I mean. It is as simple as that.

Try to think a little bit more about what is really the creation of this 'I'—or that what you would like to be separate from you, at the same time sufficiently interested in you to remain Aware of you—and that this something, as a little entity starts to begin to operate. It is as it were, the creation of something of your life which you 'separate out' and you put in a different kind of a 'form,' as it were. Without knowing exactly how, the fact should remain that there is something a little bit away from you. It is not in reality away, but it functions 'as-if' it is away because you would like it—this 'I'—to function Objectively: That is, you would not wish to have this 'I' have any attachment to you. So for that reason I say that it is 'as-if' it is 'away' from me, 'as-if' there is no direct relationship; that it is actually a different kind of entity, and that this experience of the realization of two things existing at the same time ... in which the 'I' has a function of only becoming Aware of you and in which *you*, as the greatest part of this particular duality, is still the same you as you are.

You understand this. Try it in very simple ways so that there is no chance for confusion. Try it when you sit down, when you get up, when you walk, when you stand still. When you go back without any rhyme or reason of having to walk—that is, there need not be any necessity of going through the door because you will come back again—you walk up and down the room, there is no reason to walk than only that you wish, during such a time, 'as-if' there is something that is going with you and keeps on remaining Aware of your body walking back and forth.

All right? Is that clear?

Linda: Yes, it is.

Mr. Nyland: Then only do it at times when the conditions are most conducive: When you are not

occupied too much, or not too much involved with your ordinary mind or your feelings in what you have to do; just any kind of a thing that does not require much energy, like walking slowly. If there is very little energy that goes into the walking, there may be a little bit more energy that can go into the creation of this 'I', or this presence to you.

Put it this way: When you pray you imagine God to exist. There is a form of energy as attention in you in your heart and sometimes you formulate it and you say "My God," at that moment there is something as a concept that is starting in you which then goes away from you, and you hope that that will represent a God to whom you pray. To what extent it exists in reality it doesn't matter at all, but what you do in prayer is imagine that there is a God who then at that time that you say "My God" you hope will hear you. When I make an 'I' I create it, I make it in my imagination 'as-if' it starts to exist, and instead of hearing me I give this 'I' an ability to look at me. It is another aspect of something that is outside of me about which I don't know very much if it is there in reality, but for me it becomes real because I endow it with reality. Even if my ordinary mind would say it is only imaginary, for me it becomes a fact when I believe that it could exist, the same way that God becomes a fact for me when I pray to Him ... and when I make God in my prayer, as it were I 'create' Him, I separate something from me and I call it 'God' and I give it attributes which are higher than I am. That is God. When I create 'I', I give 'I' an attribute of Objectivity which is higher than my subjectivity.

All right?

Richard Lipton: Mr. Nyland? You spoke about what we would do if there were no meetings or no Groups—how we would get along, what would substitute for us for reminders. And I am conscious of this in my life, for when I don't have my own reminders coming from myself I find I have to seek stimulation from the outside, usually from books that offer a certain emotional response and which causes me to react by wishing to Work. But I find that I'm dissatisfied with this, because I feel that more and more it should come from me and not from the outside.

Mr. Nyland: Why don't you *make* them come from you.

Richard: Well it's, like, it doesn't take that much to get me started, but it's that initial...

Mr. Nyland: How do you get started by reading a book.

Richard: It's like, when there isn't an atmosphere in me, when I read it and I can be—or even also listening to music can do it—it creates the thought of an atmosphere and then it's like I ... I remember where I was when I wished to Work and then I wish to Work then.

Mr. Nyland: Well, do you reach for the book?

Richard: Yes.

Mr. Nyland: Why don't you reach for your self. Your book may not always be there.

Richard: I know.

Mr. Nyland: You are there. All you have to do is to come to the realization that you are there, and that whatever manifestation you experience—or whatever you go through, or whatever you are—is sufficient to be Aware of. Why go so far afield and have to wait for the book when then is already a thought and perhaps a feeling, and maybe a necessity. Take your breathing, and when the thought comes to you that you would like to reach for the book you say “Wait a minute” before I take the book, and then for one inhalation and one exhalation you stand still and quiet and something in you is Aware of your breathing.

Why don't you go back to the simplicity of the manifestation when you sit in the presence of company, or by yourself when you sit in a chair. And the thought comes ... and of course there is All and Everything, but you have the book of your life; and you open one page after another and on each page is written a manifestation of yourself; the book is filled with characteristics of your personality and it is as if each day—or even each moment when you wish—you could become an open book and you could start reading right away.

You don't have to wait. Bring it much closer home. The stimulus is always in the realization of what you are. If I start to realize what I am in ordinary life and as I unconsciously behave one way or the other, this is what I wish as an object for Observation. And all I ever have to do is to make it, with a little manipulation, behave a little differently so that then I am reminded of the reason of behaving a little differently. That, by association, means I would like 'I' to be present to me.

You make it always so difficult. You always want to wait when at the moment is *now*. And, every time the moment is *now*. There's no reason to have to wait. The next moment is not any better. Because you are what you are at any one time, and when that time comes—and it comes *now* and it *is*—that is the time.

All right?

Richard: All right.

Mr. Nyland: Life is just one string of opportunities. It's like a rosary; and you can go from one knot to the other, and each time that you hold it in your fingers and you say a prayer, it's up to

you to have 'I' be present to you, and say the prayer with you.

Will you try it, then?

side 2 Mr. Nyland: Are the red buttons pressed down?

Other questions.

Yea.

Len Goodman: Uh, in the mornings I have a ... a strong wish for my Work for the day and, uh, I usually resolve to myself to really Work that day, but it doesn't make it. It ... I mean that it doesn't last and it's easily broken, and sometimes it's a long time before I remember.

Mr. Nyland: How deep is the wish, Len?

Len: In the mornings it's usually deep.

Mr. Nyland: Why don't you deepen it more.

Len: Well, that was my question.

Mr. Nyland: When the wish is already there, it still might be superficial. And the fact that it doesn't last ... so that you are caught so soon, simply means it was not deep. It was all right. It was probably genuine and there was reality in that wish, but the depth will last ... make it last longer. And if you then forget—that is, if one comes out of a state in really wishing to Work—and one has made an attempt and, as I say, when it is 'deep enough' there's a great deal of the body that starts to take part in it and it has quite definitely, because of the depths a physiological effect on one. It is as if the different things in oneself, when they are concentrated with this wish and the wish is intense it is as if many things in the physiological body are pointing towards that wish and take on a very definite direction. It is many times as if the different cells of the physical body *turn* towards that what is the center of the wish, and that what is the center—if it is in one's heart—the different cells turn ... they cannot move but they have a desire, also, to help ... to make this wish last longer, and because of this intensity and this physiological change on the part of the body, it is like a vibration which lasts much, much longer because the body has been adjusted to a new state, a state which belongs to that what is real Work.

If I want to Work and it is just a little bit of a cell in my head, or it is perhaps a fleeting thought, or it is a realization of the necessity which is emotion and which I know about and then when I have it ... and nothing much happens because it doesn't have enough substance, it is as if it is just on the surface; it happens to come and it's a good thought but it flees away, it is something that will not last for me.

When I wish to Work with all my heart and my mind—and a posture that belongs to it—I wish God to be present to me. When this kind of a realization comes in the midst of outer life and I'm engaged in something that of course requires my attention and I have to do it, I take off just one moment as if at that moment I say, "God, be with me." Almost I would take Him in confidence and I say, "Please, now, don't run away from me, I am engaged in something that belongs to You." Because my aim in wishing to Work is finally to come to You—that is, to come to God, to be united.

One says to oneself "I have life, I want to understand it," and it's just not an easy matter and it's not on the surface. I want to go deep enough so that I find actually what is this as a reality of my life, and all of me is now engaged in it. Almost I would say as if with a wish for wanting to Work on myself, 'nothing else' in the rest of the outer world exists. At least for that one moment I exclude it. Because I don't wish it to be mixed with a holy wish on the part of myself. And then I know that when that is there and I have drunk from that kind of water, it will last for some time; not only the memory but the whole state in which I am is then changed in an emotional entity in which there is a little mind and in which there is a little bit of a body, but my heart has started to open up. My heart has started to swell and is larger. My heart at that time has contained many more things, and my heart has become active and dynamic in wishing to flow out towards something that I consider the higher level.

It is usually that the wish is superficial. And as I again say, it is 'right' and 'genuine' but it will not last. Because I do not *make* it last. I'm so easily caught again and again and again in all kind of things seemingly important. And of course it is important—I'm there and I'm going to get into the truck—and of course there you are ... I am already mechanically lifting up one foot, getting into that door, slamming the door and starting it, and I am completely unconscious and lost in the truck and involved in it. It's my business, I must do it, but where am "I"—the real one. Where is this in me. Is it also going with me in the truck? Do I consider this "I" my companion? Do I ask God to go with me, to bless me if He can?

It has to be much more serious at times. It cannot always be that way, but that is why there is only one Sunday and the rest are week days. But certainly every once in awhile there has to be a realization "What am I really engaged in," and I ask the question then of myself: "Do I wish it, do I honestly wish it." Because ... you see, regardless of what I am busy with, it may not be always a time to ask God to come and look at me. Maybe at times I have been so terribly

unconscious that I am ashamed, I hope even that God at *that* moment was not Omniscient.

One changes one's attitude regarding Work at certain times, as if that what I am totally as a human being becomes dedicated. I've called it 'devotion' several times. It is actually a yielding to that what is higher than I am; and I'm perfectly willing even to die for that when I know that something else would live. And I'm not talking nonsense. I'm talking ordinary life in which there are moments of such recognition, of such intensity, of such purity that I don't even know if I'm entitled to it. But I also know that I happen to experience this, and God would not mock me.

Deepen the efforts whenever you can, as much as you can. Give it time. Use the time-energy for the deepening.

Len: I don't know what you meant by that last...

Mr. Nyland: Huh?

Len: What you meant by time-energy.

Mr. Nyland: I mean by time-energy this: As time goes on in me I'm like a country sending out foreign ambassadors to different other countries to represent me in my outer world. When I wish, for a very serious consultation, to draw every ambassador back to the home office, I then at that time use the time which otherwise is spent in sending little messengers messages to the ambassadors so as to behave in a certain way to the outside world, I say "Come home, there is a discussion going on, it's important that you go out again with new ideas." This is what I mean by the time-energy. I recall for a conference. I take my outer world, I make it withdraw within myself. I take all the energies that flow out and I stop them, and I say "Now you come and stay here."

People very often are like missionaries. They every once in awhile try to send someone to a foreign country to teach the heathen what to do. That what is the outside world for me are like the heathens. Because I will want a relationship with the outside world and I also wish to create a good impression on them so of course that is the way I teach my religion to them, and at times it's so utterly useless; because that what should be a little bit of a minister in a foreign country, should first go to school for my own inner life and be affected by the conditions of my essence.

This is what I mean: I want to keep my outer life, at a certain time, closed off. I do not wish to react towards it. I want to use the energy that otherwise would go and just flow unconsciously, I want to use it for a definite purpose *if* there were within me... *That* is the explanation: My God is with me *now*. And I say it—"Now!"—or I say "I Am," and I make this

“Am!” vibrate in my solar plexus, my world is different at that time. It is self-contained and it has strength, and then it will give me the basis on which I can stand and say “Now I will send them all out in the outer world,” and they have instructions of how to behave.

You understand now what I mean?

Len: I think so.

Mr. Nyland: Yea.

Ron Newman: I think in relation to that, um, I need to know how to send out some more ambassadors.

Mr. Nyland: Oh, I think you are a small country. Send out one or two. In the first place, there are only three ambassadors: Your private life; your personal; and your professional. It will be dissipated enough when it gets in contact, particularly professionally, with different people you have to deal with. And I think that it is necessary every once in awhile to have them come home to the office ... to the office of your heart, and you have to have a heart to have a talk with them.

Don't increase the manifestations. They are already legion, and they lead you astray. Because they would love to be on their own without any direction from you, and then one calls them habits. Try to bring them, you might say, 'in line' with the general policy of your life ... and you wish them, then, to know about that policy. The policy is made up by the inner court, that what you are in essence. It is a secret counsel sometimes. It is as if at such a time in your heart you ask God to come and to tell you the truth. And you say “How can I live in ordinary life and still remain truthful to You,” and God will say “Call, first, all the different manifestations back home and tell them then. Let them return like prodigal sons not knowing what they have left, and come first to that what you are in reality and when they are there, I'll give them a little talk.”

Because God, then, becomes your Conscience. In the form of your Conscience, you tell your personality at times that you have received some kind of information through a very strange kind of an Objective route. But those are the kind of a things that gradually became for you facts on which you can rely and which will always be there when you need them, and *that* you want to communicate to your manifestations. And that happens in the secret counsel, and when you come to yourself in that kind of quiet atmosphere and the Silence in which you then dare to let your heart talk quite unusually ... because it is a feeling and it is something that has to be voiced, and your Conscience is the only instrument that can come from your heart and give you a

semblance of a voice.

But this is not the voice of ordinary language, and it's not the voice of ordinary formulations and theory. It's the realization of your life as it actually is, and you also know that that life as it is in you has a requirement, in the first place, that it is placed correctly in relation to *you* as a personality. And you don't need too many people for that. You don't have to go out in the world and increase the possibilities of being unconscious. You are all day long, and all you have to need, now, is to find out how often you can come to that realization that you were asleep. That is really much more the point. What is the sense sending people out in a dream life.

Mr. Nyland: Yes. That's it, much better—get up.

Frances Winters: A number of weeks ago when I was praying, I was praying for help to go to somebody that was sick. I tried to, uh, maintain a state of Awareness as well as I could, and after some time there was a pulsation that came from around here—about the level of my heart. It's inside my body and it rose up. It was a pulsation like this. And, uh, it happened on another occasion too, but I don't really know if my body was actually moving or if this pulsation was just inside. And, like, when this happened I tried to see ... I thought I was doing something, you know, and I tried to stop it but it kept going.

Mr. Nyland: Don't ever try to stop it. Simply let it take place, as long as you have no fear. It is definitely a change in the physiological condition of yourself. It is also a vibration. It is a movement. It is a flow between your heart and your mind. It is as pure as it can be for you at the present time. It will only reach a certain height. It will not reach your Consciousness because the road between your Consciousness and Conscience is not sufficiently paved as yet, but it makes an attempt. You send it out from your heart wishing for a little bit more guidance and alliance and your Consciousness could supply that, but for the time being in whatever it is that one is as a human body, certain things are already allowed to take place. And they are reminders for one that much more is to come, and that gradually there will be some kind of freedom in which there will be complete control over such currents.

It is all right, Francis. Don't try to stop it. Let it be.

Frances: Okay.

Mr. Nyland: You have now an idea of what I would like for meetings. To some extent you might say it can be 'intimate.' I do not know how one ever can talk about Work without touching one's inner life, really wear it where the growing point is. Because life is not always

evident. It becomes evident at the point where it starts to multiply. When there is something that is ... at that time if you compare it with cells when they split off and there is, then, a necessity of dividing life again into a little form and then endow each cell ... or give to each cell its life force.

For a long time it will be like this. Because we do not know how to live without such forms. We do not know how to live without dynamics. Because we know that as soon as we stand still, it is too static for us to understand it. We in our life are dependent on motion. It would be extremely difficult not to have the body to be in motion, but thank God the vibration rates of an emotional state also are motion, and there will be more of that kind of a realization.

One says the more there is motion, the more there is a chance for an equilibrium. But, you see, like the three points in the triangle, when there is a dynamic force between the three, gradually that what is now moving from one point to another to another, gradually will start to make a mixture of all three in each kind of an expression of the angle, or a particular point where one is engaged; so that gradually a little bit of God will come in professional life and a little bit of something of a personal nature can enter into a relation with God; that sometimes one can even become professionally with God, wishing for an accounting so that God can tell you what is to your credit and what is your debit. And it is this rotation in the triangle along the lines that connect the different points that gradually starts a circle, and it becomes then ... when the triangle is equilateral and is more in balance with each other and with the different points, it becomes then a spiral. And a spiral because of its less and less weighty feeling, will rise above the initial circle, and that what becomes for oneself the concentration of the wish to become One, will make this spiral describe smaller and smaller circles; like an Enneagram, and each time the '9' is reached again it is above the previous '9', and it is also a little closer to the central point.

When a spiral finally reaches its uppermost point and the totality of Man is like a tetrahedron, then he is complete in that. And that particular point means that all dynamic force has become static from our standpoint, but from the standpoint of God it has become Infinity. Because the realization of the losing of any kind of a force and movement, goes over, in the development of further Consciousness, into a state of Omnipresence; and that what is the force which now makes different things move—and go from one place to the other—will *then* become, at that one point, Omnipotent. And it is that kind of realization—of everything existing in One, and that in One everything remains in existence—in which then dynamics and statics are total space and time in one point. And it is these kind of concepts that one will not understand: That it

is necessary to reach a point of equilibrium without any force attached to one, and *that* one calls 'Absolute' and 'Being.'

So there are different ways by which these kind of things gradually start to dawn on one: Of what is needed, and how it will change in a person when he starts to grow ... and when there is something then that has grown and has set real life a little bit more free; which has enabled to pay less and less value to the manifestations and which, because of this process of Observing, has made the manifestations and the form—and that what is now enclosing that what is essential essence—transparent so that one can then as it were 'reach' it or 'see through' it or 'affect' it in some way or other, like light affects that what is inside when it has to go through a glass window. That is really what the process will become: The transparency of oneself; not as yet noticed by anyone else from the outside, but that what becomes useful to one is then, when one is inside one can look out. And no one will be able to see that you are looking out. That is a process of growing gradually, freeing oneself from the totality of the form so that then when the form has disappeared there is no need for transparency or translucency anymore. One is then in a state of a totality of life being set free.

So when we talk about these kind of processes and the necessity of spending time in one direction or another or the third: That out of that gradually should come one point of oneself as one is, I would say now, 'everywhere and always' to be, then, in any kind of a condition with anyone anywhere, that what one should be as a Man. This would be of course the harmony of a sound when the sound is only struck as one note, but in which note are all the overtones of the universe. It is really that kind of an aim. And I say we cannot live in the application of Work in daily life without changing in our attitude towards God, and towards your Conscience, and towards the reality ... the realization of that which you are doing with your energies and how you spend them and how you waste them; and how needful it is to have a definite something towards which you will want to strive regardless of what it is—provided it remains an activity to get you out of the state lethargy into the active state—and finally finding yourself in the quietness at the end when all activity has been, you might say now, used up.

If one during a day can reach that state every once in a while of being, within Silence, complete; and then in that memory of all the things that have gone on in the past and grateful for whatever it may have given, that I find myself at a certain time full of a desire; not knowing in what direction to go but there is an aliveness in me, I take then that what I can do in any

direction. Because this question, then—of simply spending energy in a certain way and not keeping it cropped up within me so that I will start to explode after some time: I am alive when certain things take place and I am more and more alive the more things can take place, but I must let things take place before I will have life and when I have life they will take place. This is what is needed. When there is no life nothing will take place ... but I must do something to make life appear, and when I do something life will then continue to express itself in what I have started.

What is it that prevents one: Lingering too much in one of the triangle's corners. And when the triangle now represents oneself in the three centers, I always make a mistake when I am too long in the physical end, when I am too long in my emotional state, when I am too long in my mind. There has to be a balance between the three, and I only will do it when I keep on walking along the lines that connect the points; and not linger all the time because it's so nice to sit and talk and to argue a little bit and have a cup of coffee together so that one really can fall asleep; and it's also lovely to sit in your feeling and to have an enjoyment out of this world and forget that there are other things that have to be attended to and that perhaps the coffee boils over on the stove; and it is also wrong to emphasize the physical—whatever it may be that I think I am and about which I'm so proud—and I would love to have other people hear me and to admire me and to be able to have a voice that constantly expresses this kind of a goddamned conceit of myself.

If I wish to get rid of such things I have to start, and not just talk about it. I have to start at certain times when I say "I want to be timid," I am timid; "I want to be pronounced," I am pronounced; "I want to be strong," I am strong; when "I want to be weak," I will be weak. This is the necessity of application in my daily life: That I start to change my manifestations every once in a while a little bit, and not consider the necessity of that what is so-called 'predicted' by my mind or what I feel that I am—that I am bound by certain rules, astrologically or not. That something in me is inner life: *That* wishes to be expressed, and it has nothing to do anymore with the form when it wants to become alive.

This is where we make a mistake—in believing much too much in so-called 'rules' that have been set up by other people or by our minds, and we are so conditioned that immediately when we have a thought about certain things that we have the reason also that takes away *all* further initiative because I don't want to act against so-called 'logic.' Work is so completely illogical for oneself. It is so absolutely necessary at times to be completely imbecile and

nonsensical and stupid. But alive. Because something has to come out in one, so that then you can find out what you are. Not as yet this equalization process. It's much better to go up and down, and up and down, and gradually let the rate of vibration go in the direction ... and becomes much more like an ordinary sinus curve.

This is what I want in my life: First to understand that I have life; then to express it, stupidly as it may be sometimes; and after that, if I can Wake Up, to find out what is there as a guide ... and what is there as the eternal pump of life in my emotions sending constantly Hanbledzoin through that what I call my Kesdjanian body to be able to have an emotional state so that, by means of that I can reach out further than my hands will allow, and that I ultimately will be able to reach that what I call 'God' for me. Regardless of such God receding, receding ... when I reach more and more it disappears, and it still encourages me. Because I have hope that ultimately, never mind how difficult the conditions of life are, that I know that there is a possibility of a solution somewhere. If I lose that I die, but if I keep on wishing and hoping and gradually getting the assurance that there is a possibility for myself of finding the solution—or whatever is the key to that what is now a secret—then I will continue, continue. As if God for me is first the Fata Morgana showing an oasis in the desert; and as I walk and as I walk I will gradually make, because of my sincere wish, out of the Fata Morgana the reality of an oasis which will give me living water so that I will not thirst anymore.

So maybe some of you I'll see tomorrow. Tomorrow is open. I would almost say let anyone come. But, good questions: Not questions only of ordinary life. Questions of attempts, why do I wish to Work, and a good answer for that so that then I can go home and say "Yes, that I can believe." I can believe with my heart, because I cannot express it in words. I can feel it in my mind because I know that in my mind the rates of vibrations are indicative of an emotional state which gives me the opportunity to realize at times where are the Lights of Karatas; and then I pray to God, "Don't turn them off, leave them on because that will help me to know in what direction I should go."

So, goodnight everybody.

End of tape